

CAPITOL UNIVERSITY
LIBRARY JUN 16 1959
PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

The ANSGAR LUTHERAN

Volume XXXII

Blair, Nebraska, March 16, 1959

Number 11

"It's People I Want, Not Things"

By S. L. Morgan, Sr.

A church society sent a lonely old lady a Christmas box of good things and a lovely hot dinner on a decorated tray. She accepted it gratefully as a gracious act. But she told the man who brought it, "Tell the kind ladies, I thank them sincerely, but tell them it is **people I want, not things.**"

I know, even from experience, what the old saint meant. Countless thousands of lonely old people deeply long to say the same thing. I'm not guessing. Some widely published articles on the loneliness of old people have brought me in the past few years literally hundreds of letters from lonely old people from across the continent in gratitude for my telling the world just how lonely is their suffering for people who care about them.

A great old widow of a minister in Texas, during her last several years wrote me often both how painful was her loneliness and how painful the loneliness of other old people she knew. Nor was she a grouch soured by neglect. Her pastor wrote me once what a radiant soul she was and how helpful she was to him and others—writing many poems that she sent to the sick and shut-ins near and far.

She wrote, "I visited much as long as I could walk, but at 80 I became a shut-in. I was long active as teacher and leader in our Sunday school and missionary groups. I'm not complaining; I'm only thinking of the hundreds of lonely people less fortunate than I. It only seems strange how many weeks pass in which no one from my church comes in with a cheery word, or even rings my phone. In my good home and with a loving daughter, I can stand it. But I grieve for those less fortunate."

My own experience makes her meaning poignant to me. The young wife of a professor spoke to me at the post office a comforting word without a parallel in all my life, save only the word that came with tears from a neighbor at my mother's death. The young woman had heard of the mental breakdown of my one-time brilliant wife and soul-companion. With a look of deep sympathy that went to my heart, she said only, "I'm so sorry!" It sang its comfort in my heart all day long. She understood my lonely Gethsemane and really cared. The same day she appeared at my door with something for the table, but didn't come in—then nor since. If she only had! Even to her, and to the world, I'd like to say strongly, "**It's PEOPLE we want in our Gethsemane, not things.**"

I'd like to ring that word into the hearts of all philanthropists, all social and welfare workers, all church groups: "**It's people we want, not things!**"

News and Notes

NOTICE TO WMS MEMBERS:

The end of the fiscal year of the Synodical Women's Missionary Society is March 31. Local societies are reminded that all contributions and dues for this year should be in the hands of District Treasurers by March 20. Contributions in the cause of foreign missions have been very gratifying throughout the year. Only one item on our budget is still lacking in funds, namely, the Dana Foundation. I am sure that the fulfilling of our commitment to this item is of concern to the women of our church.

Mrs. James W. Olsen
Synodical WMS Treasurer

"Good news comes from Our Saviour's Lutheran Church, Lincoln, concerning the results from their advertisement placed in "The Ansgar Lutheran" a short time ago, offering five-year notes in order to help finance the completion of their new educational building. Pastor James Olsen informs us that the first reply offered the total amount needed, and since that time well over a dozen inquiries and offers have been received. They appreciate the wonderful response in offers of assistance to their congregation."

THE JOINT UNION COMMITTEE MEETS

The first meeting of the Joint Union Committee in 1959 was held in Chicago, March 3-4. The observer who watches the men at work now, cannot help to be reminded of the same men at work 4-5 years ago. At that time there were many problems that often caused a great deal of trouble and sometimes embarrassment. These were the days of big issues. As the men work now one gets the impression that the work is so much easier. There is not the nervous tension,

which was often present five years ago. The observer gets the feeling that this is already one church at work. The meeting in Chicago handled many reports which indicate that the workers are beginning to get the building of the new church ready for use. The many reports on the problems in the districts were clarified. The constituting convention was planned. Problems of legal counsel, problems of transition, etc. were taken care of.

Dr. William Larsen was elected president of the Committee to succeed Dr. Tillman Sogge, who died in January. Dr. O. G. Malmin was elected vice president. Dr. Wm. Young continues as secretary.

The Joint Union Committee also sent a wire to Dr. John W. Behnken, President of the Lutheran Church—Missouri Synod, asking him to clarify his recent statement with respect to the doctrinal position of The ALC. We quote from a news release of the National Lutheran News Bureau:

Representatives of three Lutheran bodies that will unite next year have called upon the president of the Lutheran Church—Missouri Synod to back up his recent charge that the doctrinal position of their new Church is "in a state of flux."

The demand, directed to Dr. John W. Behnken of St. Louis, Mo., was made by the Joint Union Committee of the Evangelical, American and United Evangelical Lutheran Churches during a two-day meeting of its 27 members here, March 3-4.

These groups are now completing plans for merger into a single body of more than two million members, to be known as "The American Lutheran Church."

The constituting convention of The ALC will be held in Minneapolis, which will be its headquarters, April

22-24, 1960, and the new Church will begin to function the following January 1.

In a night letter wired to Dr. Behnken on March 4, the Joint Union Committee asked for a meeting "to interpret and clarify this evaluation of our doctrinal position."

The JUC suggested that the meeting should be held between its Committee on Inter-Lutheran Relations and a comparable committee of the Missouri Synod.

Dr. Behnken's views were revealed earlier this year when the Missouri Synod "respectfully declined" an invitation from the National Lutheran Council for an exploratory meeting to discuss further possibilities for Lutheran cooperation and ways of advancing it.

In a letter made public at the NLC's annual meeting in Milwaukee early in February, Dr. Behnken questioned the doctrinal soundness of both the three-way merger and the union under negotiation between four other Lutheran bodies. The latter are the United, Augustana, Finnish Evangelical (Suomi Synod) and American Evangelical Lutheran Churches.

As reasons for rejecting the Council's overture, Dr. Behnken cited the belief of the Missouri Synod's representatives that the doctrinal positions of both merger groups are "in a state of flux."

"Our men believe that doctrinal discussion and doctrinal agreement are very essential," he added. "At present, however, such agreement needs to be clarified by the bodies entering union."

In taking their action here, the members of the Joint Union Committee sharply challenged Dr. Behnken's criticism as being contrary to fact.

The position of The ALC, they said, is clearly set forth in the United Testimony on Faith and Life, a doc-

(Continued on page 15)

CALENDAR OF EVENTS

Addition to List in Feb. 23 Issue

Wartburg-Trinity Seminary Commencement,	May 27, 10:00 a.m.	
The 20th Luther Academy,	July 14-23	Wartburg Seminary, Dubuque, Iowa
Pastors' Study Week in Pastoral Psychology, ..	August 24-28	Wartburg Seminary, Dubuque, Iowa
Opening of the 1959-60 school year at Wartburg-Trinity Seminary,	September 8	
75th Anniversary Celebration of Dana College and Trinity Seminary	November 12-13	Blair, Nebraska
Church Council meeting following the meeting of JUC	May 6, 7 and 8....	Blair, Nebraska

THE ANSGAR LUTHERAN, Official Organ of the United Evangelical Lutheran Church, published weekly by Lutheran Publishing House, Blair, Nebr.

Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor
Box 188
Viborg, South Dakota

Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. All communications that concern the Editorial Department, news items and books to be reviewed should be sent to the editor at Spencer, Ia. Everything pertaining to the Youth Department should be sent to Rev. John W. Nielsen, 316 N. Plum St., Northfield, Minn. A special club rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$2.00 a year if the congregation has The Ansgar Lutheran in every home—Church Paper in Every Home Plan. Subscriptions, remittances, change of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Second Class Postage is paid at Blair, Nebraska.

arrows of God

n Appraisal of the Lutheran Witness in Colombia

By Missionary A. C. Moreck

August, 1958, Lutheran church papers in the Western sphere reported the organization of a new Lutheran known as "Iglesia Evangelica Luterana—Sinodo de mbia" (Evangelical Lutheran Church—Colombia Synod). of them, "The Ansgar Lutheran," incorrectly made a er comment to the effect that there already existed ner Evangelical Lutheran Church in Colombia with a bership of some over 2,000. Reference was to the gn-language congregations of Bogota, Cali, Medellin, o and Barranquilla, which, however, **are not bound to- er in any sort of a national organization.** These con- ations, under Lutheran World Federation auspices, d be described as foreign islands of Lutheran tradition European culture with no purpose in mind of witnessing e non-churched or the nominal Romanism which sur- ds them. These congregations and other smaller foreign age Lutheran groups in Colombia, are served by Pas- Ernst Hochstrasser with residence in Bogota, and Pastor nann Muller with residence in Cali. At present Ger- Peruvian "Diakon" Frederick Tidow is assisting in the ta congregation.

portant for their self-preservation in the faith, these ps may some day play an important part in the evan- ation of nominally-Roman Colombia. This can happen a sense of Christian responsibility for the salvation eir neighbors ceases to be eclipsed by their loyalty to rtain language culture and spurs them into an active, gious witness for Christ. We have been asked occasion- what relation, if any, exists between this European Lu- n element and the Colombian Church. We dare say an effective cooperation could exist even now to the ut that their pastors are in command of the Spanish age and where their congregations do not discourage se. LWF pastors and workers have on several occasions oted invitations to take part in special activities of the mbian Church. If our common faith, preached and ut to all without reservations and distinctions, were taken as the common denominator, we should im- ately be launched together on the great mutual task anting and extending the Church in Colombia.

es there, then, exist an indigenous Lutheran witness olombia? What is the significance of the organization e Colombia Synod last July? What is the importance x tiny congregations (and one more in the process of izing) meeting to form a "synod"? Perhaps it was ntentious to call ourselves a "synod"? Why not just a ct or a dependent of the North American "Mother ch," on which it is still very obviously dependent for greater part of its financial support?

cause, in spite of its small number of members (585 t at the end of 1958), its present financial impotency and ck of maturity, it does bear the main characteristics n indigenous body: self-propagation and self-govern-

is scarcely more than twenty years since the first Lu- n missionaries began to plow and sow this field of s Kingdom. A few groups of believers had been won (congregations organized) when one of the cruelest ecutions in modern times was unleashed upon these aseless sheep—yet not defenseless, for they have by the er of God survived more than ten years of discrimina- and atrocities at the hands of bigoted political and ious forces. During this time of testing these groups of tians have proven their sterling faith in Christ and coherence as a church. Hence it was only natural, as grew and multiplied, now with a more consciously

(Continued on page 13)



Mr. Gustavo Rodriguez M., director of Synod's educational set-up, stands by ruins of parsonage at Parpa (Socota). In right background is new chapel under construction.



Walls of new chapel at Parpa



Mr. Jose Ayala, pioneer and charter member of "The Good Shepherd" congregation at Parpa, harvests his wheat.



Funeral of one of the members of "The Good Shepherd" at Parpa.

Church News from here and there

MIAMI CLERGYMEN ISSUE STATEMENT SUPPORTING PUBLIC SCHOOLS

One hundred and twenty-five Protestant and Jewish clergymen of Greater Miami signed a statement declaring "the public school system must not be destroyed."

Similar in intent to a statement issued recently by 311 Atlanta, Ga., clergymen, the document was circulated by a committee headed by Dr. Harold Buell of White Temple Methodist church through the Greater Miami Ministerial Association.

Signed by the clergymen "as individuals and not as representing churches or synagogues," the statement also made these points:

1. "Freedom of speech must at all costs be preserved."
2. "As Americans and as religious leaders, we have an obligation to obey the law."
3. "Hatred and scorn for those of another race, or for those who hold a position different from our own, can never be justified."
4. "Communication between responsible leaders of the races must be maintained."
5. "Our difficulties cannot be solved in our own strength or in human wisdom but only through prayer and obedience to the will of God."

A LUTHERAN LEGISLATURE

Lutherans, with 69 members, make up 35 per cent of the Minnesota state legislature, according to a census of church preferences made by the Rev. Wilbur Korfhage, executive secretary of the United Temperance Movement of Minnesota.

Roman Catholics are second, with 44 members.

Others follow in this order:

Presbyterians, 24; Methodists, 21; Congregationalists, 11; Baptists, 4; Episcopalians, Covenant and United Evangelical United Brethren, 3 each; Eastern Orthodox, Unitarians and Mennonites, 2 each; Jewish, Evangelical and Reformed, Reformed, Universalists, Moravian and Christian Science, 1 each. Three have no church affiliation.

Only one member of the legislature is a clergyman. He is Rep. Clarence Langley, Red Wing, Minn., a retired Presbyterian minister.

LUTHERAN BOARD SCHEDULES SEMINARS FOR MINISTERS

The Board of Social Missions of the United Lutheran Church in America has scheduled 21 seminars on Christian Social Responsibility this year for Lutheran pastors in the United States, Canada, and Puerto Rico.

The Rev. Rufus Cornelsen, ULCA Director of Social Action, said the purpose of the seminars for this year is to "confront pastors with a critical assessment of the ministry of the Church in the world today in light of a rapidly changing social scene and sharp social tensions."

The Rev. Mr. Cornelsen also said the program is aimed at "raising the question whether the Church is effective in addressing itself to the problems of our world or whether it is content to live in a state of withdrawal from public issues."

He said there is a real danger that the church is becoming so preoccupied with its own institutional problems that it is not sensitive to the problems of the world.

Through the seminars, the Rev. Mr. Cornelsen added, it is hoped that the attending pastors will ask themselves whether they are fulfilling the will of God in their vocations as leaders of the church.

AUSTRALIAN CATHOLIC YOUTH DENOUNCE ROCK-'N-ROLL

Rock-'n-roll was denounced as a threat to young people's morals in a statement issued at Sydney, Australia by the Catholic Youth Movement of Australia.

"Many youths, both boys and girls, claim that the very rhythm has for them a sensual effect, and therefore it is more difficult to maintain one's poise and self-respect," the statement said.

Declaring that instances in which rock-'n-roll has caused boys to lose their respect for girls are "legion," the statement said, "We find that girls lose their own self-respect and abandon that reserve so essential to preserve the morals of our youth."

"The two main failings in rock-'n-roll," the statement added, "are the lack of modesty and the lack of self-restraint. The lack of modesty is obvious enough, but worse still is the freedom of movement of both parties. Humanly speaking, it is impossible to maintain one's self-respect under such conditions."

The statement was authorized on behalf of the Young Christian Workers and the National Girls' Movement by Father Kevin Toomey, national YCW chaplain. It said the Catholic Youth Movement strongly advises young people "to seek healthy entertainments, where a dignified restraint is the accepted norm."

DANISH CHURCH-GOING SEEN ON INCREASE

Church attendance in Denmark has been slowly increasing in recent years,

in the opinion of Lutheran Bishop Erik Jensen of Aalborg, Denmark.

"Men of today are once more reaching for true piety and mystical experience in fellowship with God," the bishop said in an interview quoted in Kristeligt Dagblad, church newspaper published here.

Bishop Jensen cited no figures to support his opinion that the once nearly empty churches are beginning to have more worshippers, and he said this judgment "may possibly not quite fit in the calculations of certain pessimistic church members."

Nevertheless, he said, "if the number of communicants today is compared with that of 25 years ago, it is quite evident that it has increased in many places. As far as I can make out it is the Church and the things that are going on in the church building which command growing interest, quite aside from religious gatherings."

The churchman said he felt among the laity a "new longing is catching fire in the human mind like fire in dry grass." This is going on, he commented, "despite the unsparingly naïf kind of preaching by the clergyman of our generation which often announces any sort of contemplation, even the faintest sign of results: 'the inner man' in connection with the Christian life."

MAXIMUM CHURCH CO-OPERATION URGED FOR CHANGING CITIES

Maximum co-operative effort is the best way to achieve the basic purpose of the Christian church of developing "good people and a good community according to Christian standards."

One of a number of "principles and program suggestions for the urban church," this advice was presented at the Church Federation of Greater Dayton to members of a convocation on The Church in the Changing City in Dayton, Ohio.

Other principles were that the church's primary responsibility is in the area immediately surrounding it and "the church program should provide for the needs of all age groups with special consideration being given to the increasing number of older people."

Dr. Paul O. Madsen of New York, associate executive secretary of the American Baptist Home Mission Societies, told delegates that churches should be concerned with metropolitan planning and government in order to keep suburbs from declining into slums.

Many churches erected in suburban areas ten years ago may find themselves in blighted environments ten years from now, he said.



MR. CASH SPEAKS

Mr. Cash Speaks is the wrestler's me. He is a quiet person. He seldom speaks much and when he does it is in soft tones and volume. He is not the spokesman for causes at the congregational meeting. He does not "speak his mind" on a controversial subject. Mr. Speaks operates a small business, and from this realizes a substantial profit. Members of the community look upon him as a successful businessman.

Members of the chamber of commerce had become concerned about the swimming pool for the community. Committees had been appointed. Reports had been received. Speeches had been made. Articles had been written in the newspaper. Many had expressed themselves in favor of the project. They felt that there was a need. Sentiment was in favor of the pool. Yet, there was no pool.

The swimming pool enthusiasts came to Mr. Speaks. They said, "Mr. Speaks, what do you think about this town having a swimming pool?"

He replied:

"I'll give \$1000 toward its construction." This was all he said. It was all that he needed to say. It was what was needed to get action.

Mr. Speaks' reply moved the swimming pool project to another phase. Action. He knew that speeches and conversation do not build pools. He so knew that it would require cash. Therefore, his answer had to be in terms of what he would give of money to build it. The amount of money he was willing to give to build the pool was the true measure of how much he really wanted the community to have a pool. It was the most convincing method to demonstrate his interest in the project.

A church that needs money to carry out its program is effective to the extent that those who believe in its program support their alleged faith with what is required to do the work. When asked, "What do you think of the church's program?" their answer is in what they will give to support it.

A Short, Fat, Cross?

Editor, The Ansgar Lutheran

Sir:

During Lent the cross of Christ seems to be just a little more on people's minds than during other seasons. We can say that this ought not to be, that the cross should be prominent during all seasons, but the cross is prominent in all seasons only for the truly deep Christians. I think that a person's Christianity is measurable in only one sense: By the dimension of depth.

In the Saturday Evening Post, some time ago, Paul Tillich had a lengthy article entitled: "The Lost Dimension in Religion." The lost dimension was the dimension of depth. He pointed out that while religion today is greatly concerned with humanitarian activities and with the betterment of human relations, it is failing in these very enterprises mainly because of the lostness of the dimension of depth—he calls it the vertical aspect of religion. According to Tillich, there is so much of the horizontal that the vertical has faded into the background. People have stopped asking of each other WHAT they believe and are now only concerned with the question: Do you believe? What you believe matters not. Just respect my religion and I will respect yours.

It has occurred to me of late that this sick condition of current "Christianity" can be picturesquely symbolized by the dimensions of the cross itself. The cross on which Jesus died was a tall cross. The vertical section was much more prominent than the horizontal crossbar. Jesus was not crucified in a horizontal position either. He was not nailed to a short, fat cross. It was tall. It lifted Him up. "And I, if I be lifted up from the earth, will draw all men unto me."

When the tall cross is taken out of the church's message or practice, or out of both, we have a condition similar to the situation described by C. S. Lewis in his book, "The Abolition of Man" in which he bespeaks the need for "men with chests." He wants tall men. He wants men who will not only reach out but also upward. Lewis makes another striking point when he speaks of modern man expecting geldings to be fruitful. Geldings are sterilized animals.

Take Christ out of our efforts to get people to behave in a Christian manner and we are expecting offspring from geldings. Substitute for the tall cross on which Jesus died, a short, fat cross which does not lift up the Son of God, but leaves him reclining in ease (as though on a psychiatric couch), and we have completely destroyed the very heart of the Christian message to the world. Take the cross out of Christian life—I speak of sacrifice and difficulty and other unpleasant things—and you have no Christian life. Jesus did **not** say to people: "Come on, have fun with me." He said: "Take up your cross and follow me."

Until we see the cross of Christ as a tall structure, one on which the Son of Man and the Son of God was truly lifted up, the cross we ourselves supposedly carry will not be of true dimensions. It will be light, smooth, short, and fat. Even this easy cross will seem to exhaust us when our spiritual stomachs are larger than our chests. And is it not true that the light, short, smooth, and fat cross that we hardly dare place upon the people of the Christian church today is so often carried most ineptly and with much demand from the bearer that it be made no heavier, for it is already overburdening him?

I like contemporary church architecture when the architect remembers that no matter how broad the building, it must have on it or by it, preferably elevated by a tall tower or steeple, A TALL CROSS!

Yours,

Scrip Sundry.

Unity Begins with You

Third in a series — by Robert C. Gremmels

Trace the Structural Patterns

If the American Lutheran Church is to have more than two million members, differing in backgrounds and scattered throughout the United States and Canada, the next logical question is: How are all these people going to fit together into a unified fellowship? Even though they may be united in spirit, what will make them an organized Church and not just a congenial collection of congregations? How will they work together as a unit? Who will determine the policies? Who will direct the various operations? What will be the role of the laity?

"I think I'm beginning to understand what the new Church is going to mean to me," said Bill Davis. "At least I have a little better idea now as to who's going to be in it. But I don't see how I fit into the over-all structure. Will I be able to serve the Church in any way other than through my own congregation?"

Like most well-meaning laymen, Bill Davis would never think of suggesting openly that either his present Church or the Church to come might be run as a bureaucracy. And he has been an active churchman long enough to know that, although the congregation is the center of one's church activity, Christian service has no boundaries. What Bill really wants to know is how the new Church will be operated, and whether he'll be able to contribute anything to it besides dollar bills.

If Bill Davis examines the organizational chart on pages 8 and 9 he will notice that the new Church is divided into 19 geographical districts, and that each district is divided geographically into conferences composed of congregations. Since everyone in The American Lutheran Church will have to be a member of one of its congregations, this district grouping includes all two million members and equals the Church Body, symbolized at the top of the chart.

Depicted just below the Church Body is the General Convention, composed of about 1,000 representatives (half of them laymen) elected from the Church Body and vested with the highest constitutional authority in the Church. The General Convention, which meets every two years (in October), determines the Church's program and sees that it is carried out.

Whether or not Bill Davis ever serves as an official delegate to a General Convention he will always be represented by voting members from his own conference and district and thus will always have a voice in the affairs of the Church. Here's how it will work: During the district convention immediately preceding a General Convention (districts meet every year) the conference to which Bill's congregation belongs will nominate a specified number of delegates and alternates. So will each of the other conferences. These nominees will then be elected by the district convention.

If Bill Davis is a member in good standing of any congregation in the district he can qualify to serve as a delegate. The only other requirement is that he be at least 21 years of age, which he is. Since there are no restrictions on women delegates, Mrs. Davis will be eligible, too—if she'll admit she's over 21.

Suppose Bill Davis is not elected to represent his district at a convention. Does that mean that he can make his views known to the General Convention only through his delegates? Not at all. Even though the right to vote will be limited to official delegates, each congregation will be permitted to send (at its own expense) two official observers, who will have the right to speak from the convention floor at any time. Thus Bill will have important voice representation from his own community—and chances are, he himself will be chosen an official observer at some time.

"All this sounds pretty democratic," said Bill, "but I still have a question. The General Convention will be in session for probably a week or so every two years. That's not very long. Who runs the Church the rest of the time?"

The answer to Bill's question is quite simple—the officers and boards which the General Convention designates. If Bill will refer again to the organizational chart he will observe that a black vertical line runs from the box representing the General Convention to the box representing the Joint Council. The Joint Council is the interim legislative authority and, in Bill's terminology, "runs" the Church when the General Convention is not in session.

Because the Joint Council is a large,

complex group, Bill Davis will ably get a clearer picture of its functions if he first looks at its components. In other words, what will be joined to make it a Joint Council?

The Joint Council will be composed of the Church Council, the Board of Trustees, and the Secretary of the Church—a total of 56 persons, a half of them laymen.

The Church Council

The Church Council, which may be dubbed the spiritual wing of the Joint Council, will be made up of the president of the Church (serving as chairman), the vice president, three district presidents, one lay representative elected from each district, three parish pastors and three lay members elected at large by the General Convention. The district lay representatives will be elected for a term of one year and may succeed themselves once. The representatives elected at large will serve one six-year term only. The Church Council will meet at least once a year, and additional meetings may be called by the president.

The chief duty of the Church Council will be to supervise the Church in all spiritual matters not otherwise provided for in the Constitution or Bylaws or by the General Convention. Therefore the Church Council will periodically review the Church's work and make recommendations to the various boards, institutions, and agencies. It will also provide leadership for the Church's cooperative efforts in affiliated relationships with other Churches and will nominate the members of the Standing Committee on Relations to Lutheran Churches. This committee will carry on negotiations with any and all Lutheran Churches on this continent.

Among other duties the Church Council will appoint the members, determine the policies of the Commission on Evangelism, the Commission on Research and Social Action, and the Standing Committee on Worship and Church Music.

The first two of these groups are especially important. The Commission on Evangelism (composed of the president of the Church, two members of the Church Council, two theological professors, two parish pastors, two laymen) will encourage and assist congregations in spreading the Gospel and in strengthening congregational life. The commission will recommend a director of Evangelism (to be chosen by the Church Council) who will engage the necessary staff to carry out evangelism objectives.

The Commission on Research and Social Action (composed of the president of the Church, one clergy

one lay member of the Church Council, one theological professor, three additional clergymen, and three additional laymen) will study social trends and problems and will assist the Church's boards and agencies in making their programs relevant to the changing attitudes of society. The commission will recommend a director of Research and Social Action and will engage the necessary staff.

The Board of Trustees

While the Church Council is looking after the spiritual affairs of The American Lutheran Church, the Board of Trustees will be handling all the business affairs. Included in these duties are: the execution of all property transactions made in behalf of The American Lutheran Church or any of its divisions or departments; the control of Church expenditures, loans, and fund raising; and the annual recommendation of an operating budget to the Joint Council. The board will also appoint a Personnel Committee of five members, at least three of them laymen, whose chief responsibility will be to make recommendations concerning working conditions and salaries in the Church offices.

Composing the Board of Trustees will be nine members, at least six of them laymen, who will be elected by the General Convention for a term of six years. No member may succeed himself more than once. Staff administrators, elected by the board, will be: executive secretary, director of stewardship, treasurer, auditor, and legal counsel. The Board of Trustees will meet as often as the business of the Church may require, and must meet at least once every three months.

The Joint Council

Now back to the Joint Council, which includes all the members of the Church Council and the Board of Trustees, plus the secretary of the Church. As often as necessary, and at least once a year, the Joint Council will meet in order to deal with emergency situations and other matters which necessitate action before the next General Convention. Its legislative acts, however, will require a majority vote of all its members and must be presented to the next General Convention for review.

The Joint Council will receive the reports and resolutions of the various districts, officers, officials, boards, commissions, and committees of the Church and transmit them to the General Convention with its resolutions. Since the Joint Council is the interim legislative authority it will also function as the Church's interpretative agency for all requested interpretations of the Constitution and Bylaws.

"I'll have to admit," Bill Davis interrupted, "that I'm beginning to feel a lot better about the big powers in the new Church. The setup sounds pretty good to me—although the Joint Council with 56 members is sure going to need a big meeting room. Maybe," he grinned, "I could sell them a public-address system."

Without pausing to give serious thought to this bright idea, Bill resumed his quest for knowledge about the operation of The American Lutheran Church. "I'm still a bit confused by this organizational chart," he said. "The Church Council and the Board of Trustees are labeled policy-determining bodies. But so are the divisions and auxiliaries. What's the difference?"

Since Bill Davis is a radio-TV man, perhaps a program analogy will provide the clearest explanation here—even though the analogy is far from perfect. Just as radio and TV programs have sponsors, producers, and directors, so in a sense will the program of The American Lutheran Church. The sponsors, of course, will be the members of the Church. Serving in the capacity of the producers will be the Church Council and the Board of Trustees, since they will do the basic planning and supervising. Similarly, the directors will be the boards of the divisions and auxiliaries, who will actually "put the show on the air."

A trite but less vulnerable description of the divisions and auxiliaries would be "working arms" of the Church. Or perhaps they could be called the activity centers. Bill Davis might even call them channels. It makes little difference, really, so long as he understands their purpose and how they will function.

The Divisions

The American Lutheran Church will have six divisions — American Missions, World Missions, Education, Publications, Charities, and Pensions. With the exception of Education, each division will be headed by a nine-member board elected by the General Convention. The Division of Education will operate through four boards—a 12-member Board of Theological Education, a 12-member Board of College Education, a nine-member Board of Parish Education, and a nine-member Board of Youth Activity. Board members in each of the divisions will be elected for a term of six years and may succeed themselves only once.

Each division board will be responsible for establishing the division's policies, supervising its work, and choosing its executive director and other staff members. It will also make regular reports and requests to the

General Convention, the Board of Trustees, and the Church Council. Since Bill Davis is especially concerned about lay participation in the affairs of the Church, it might be added that every board will have lay representation, and that on four of the nine boards laymen will predominate.

American Missions. The major objectives of the Division of American Missions will be to bring the Gospel to unreached communities in the United States, Canada, and Mexico, and to help existing congregations in reaching out to the unchurched. The board will consist of six clergymen and three laymen, who will work out various policies and plans to achieve the division objectives. They will also work closely with district committees on American Missions, and a representative of each district committee will serve as an advisory member at the board's annual meeting.

World Missions. The task of carrying the Gospel to areas outside North America, with the particular aim of developing independent church bodies, will be the responsibility of the Division of World Missions. Its board, composed of six clergymen and three laymen, will call missionaries and direct their work, recommend new mission fields to the General Convention, and encourage Churches on the mission fields to become self-supporting.

Education. As pointed out earlier, the Division of Education will operate through four boards rather than one. This may seem confusing, especially when it is noted that the division is to be divided into **three** departments, but the picture isn't really as snowy as Bill Davis might at first think.

The three departments in the Division of Education will be the Department of Parish Education, which will have one board (called, oddly enough, the Board of Parish Education); the Department of Higher Education, which will have two boards (a Board of College Education and a Board of Theological Education); and the Department of Youth Activity, which will have one board (a Board of Youth Activity). An easy way to remember which of the three departments has two boards is to associate words. You can couple the word **higher** with more, thus concluding that the department with that word in its name has the larger number of boards.

Membership of the four boards will be as follows: Board of Parish Education—five clergymen and four laymen, of whom at least one must be a woman; Board of College Education—seven clergymen and five laymen; Board of Theological Education—eight clergymen and four laymen; Board

of Youth Activity—four clergymen and five laymen, of whom at least two must be women.

Briefly stated, the objectives of the Department of Parish Education will be to plan curriculum material and to assist congregations in the religious instruction of their members. The task of the Department of Higher Education will be to supervise the Church's colleges and the units of its theological seminary for the purpose of preparing pastors and other church workers and of providing an opportunity for youth to obtain a Christ-centered education. The duty of the Department of Youth Activity will be to encourage the Church's youth in Christian faith, service, and fellowship, and to interest the unchurched.

Publication. As one would logically suppose, the chief work of the Division of Publication will be to publish, that is, to prepare and distribute printed material for and about the Church. The Board of Publication will be composed of four clergymen and five laymen, and its executive director will be the general manager and treasurer of the division's institutions. Among the board's responsibilities will be the publication of an official church periodical, to be called **The Lutheran Standard**, and the direction of the Church's publishing firm, to be called the Augsburg Publishing House. The board will also cooperate with Parish Education in the preparation of curriculum material.

Charities. In order to minister to people with special social, physical, and mental needs, The American Lutheran Church will work through a Division of Charities, headed by a board of three clergymen and six laymen. The chief duties of the board will be to give direction to church-owned charitable institutions, to offer guidance in the establishment and operation of church-related institutions and welfare agencies, to cooperate in the operation and maintenance of an integrated system of Lutheran health and welfare service, and to guide and promote the interests of the Church in these areas.

Pensions. The objectives of the Division of Pensions will be to strengthen the Church by making available a retirement income for the clergy and eligible laity in the Church and to establish a fund for emergency benefits. The Board of Pensions will consist of three clergymen and six laymen.

The Auxiliaries

In terms of the analogy cited earlier a second group of "directors" in the program of The American Lutheran Church will be the auxiliaries—although their direction will be concerned more with the members supporting

the Church's work than with the actual operation, which will be directed by the divisions.

The American Lutheran Church will have three auxiliaries—the Brotherhood of The American Lutheran Church, the Women of The American Lutheran Church, and the Luther League of The American Lutheran Church. Their major responsibility will be to encourage the members of the congregations to participate in the activities of the auxiliaries and to become avenues of Christian growth, service, and fellowship.

Each of the auxiliaries will elect its own nine-member board for a term of years to be determined by the auxiliary. In the men's and the women's auxiliary the board will select an executive director, designate his duties, and fix his salary. In the Luther League, however, the director will be the executive director of the Department of Youth Activity (a department in the Division of Education). In addition to developing programs for their own members all three auxiliaries may conduct general programs such as missionary education, Boy Scout activities, and vocational guidance for youth.

Coordinating the work of the auxiliaries will be a Council of Auxiliary Activities, composed of the executive director of each auxiliary and three members of each auxiliary board.

"I think," said Bill Davis, "that I'm beginning to see things more clearly—at least so far as the Divisions and Auxiliaries are concerned. But what in the world happened to the Church officers? Aren't they important?"

The Church Officers

It would be an understatement to tell Bill Davis, "Yes, the officers are important." They're essential. The reason they have not been considered until now is simply that their work will span all of the Church's operations. Without first getting an overview of the organizational structure, it would be somewhat difficult to understand the work of the officers.

The American Lutheran Church will have three general officers—a president, a vice-president, and a secretary. All three will be elected by majority vote of the registered delegates at the General Convention. The president must be chosen from the clergy roster and will be elected for a term of six years. The vice-president also must be a clergyman and will be elected for two years. The secretary may be either a clergyman or a layman and will be elected for a term of six years. All three officers may serve an unlimited number of terms.

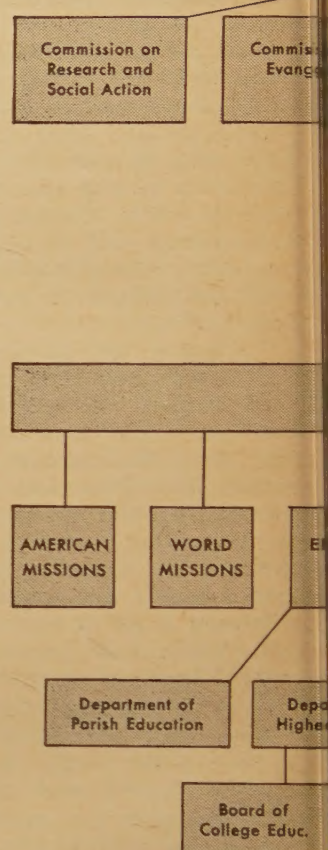
As would be expected, the president will be the key man in The American Lutheran Church. He will serve as

ORGANIZATION

LEGISLATIVE

POLICY DETERMINING

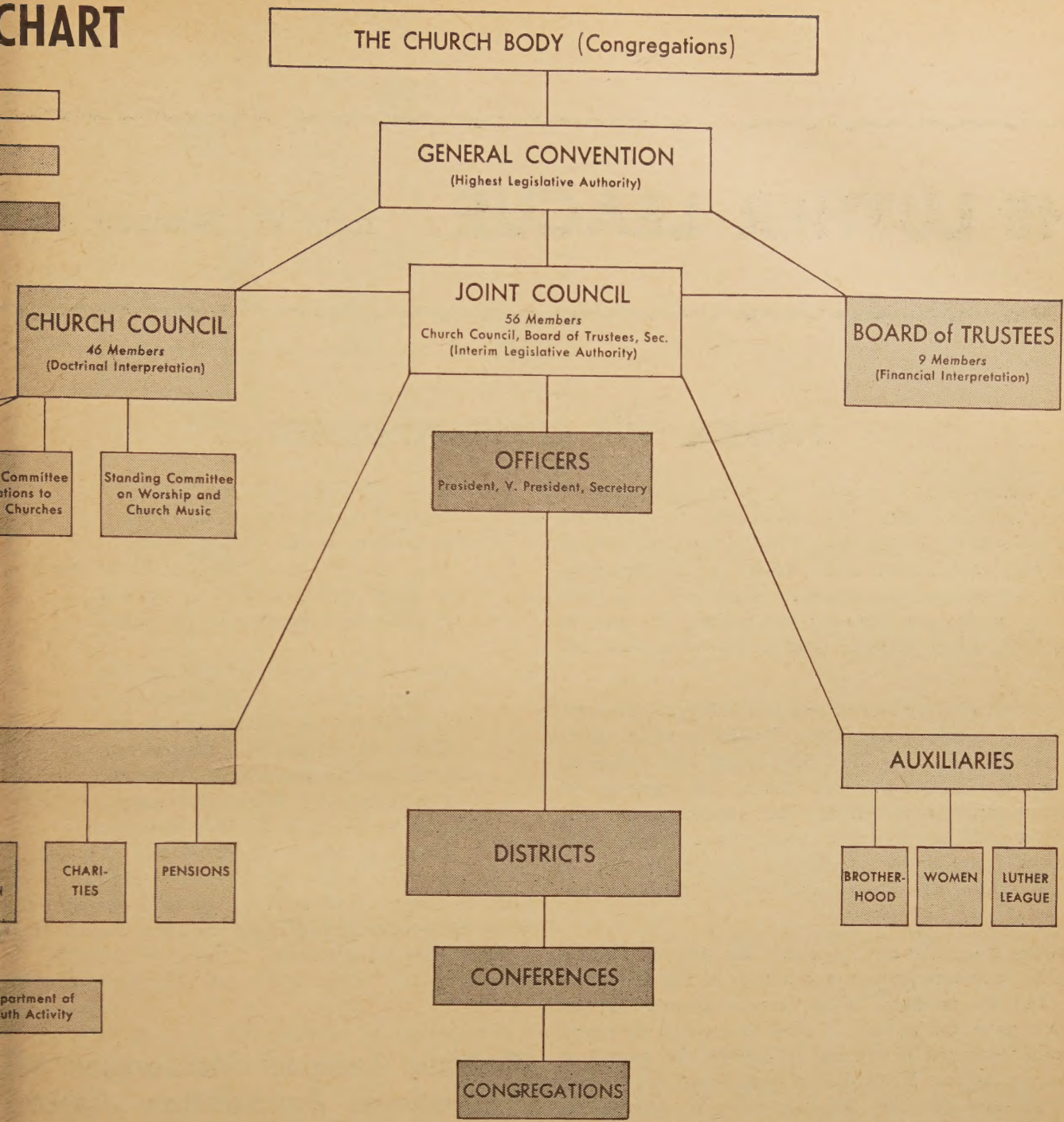
EXECUTIVE



spiritual leader of the Church and as president of the corporation. He will preside at the conventions of the Church and prepare an annual report on the state of the Church. He will also serve as an advisory member of all boards of the Church except the Board of Appeals and Adjudication, supervise the work of the district presidents, serve as chairman of the group designated to nominate presidents and professors of the units of the theological seminary, attend district conventions whenever possible, and supervise the Office of Public Relations and the Church's service to military personnel.

The vice-president's only responsibility will be to serve on the Church Council and the Joint Council. How-

CHART



ver, if the president dies or resigns, the vice-president will assume the presidency until the next General Convention.

The secretary of The American Lutheran Church will have a number of important duties and responsibilities. He will maintain the clergy roster and roster of congregations. He will have custody of the Church's archives and will gather and publish the Church statistics. He will keep convention minutes, codify convention resolutions, and publish the reports of general and special conventions. He will be responsible for physical arrangements and for registration at these conventions, and will maintain a record of delegates and advisory members in attendance. He will also issue certificates of election and notify those con-

cerned of convention resolutions.

Should either the president or the secretary need executive assistants, he may consult the Church Council, which will have the authority to elect such assistants.

When Bill Davis finished tracing the structural patterns of the new Church, a pleased expression swept across his face. He was obviously impressed.

"You know," he said, "I'm actually beginning to get excited about this new Church. I'm not sure I understand all the details of its operation, but it sounds as if all of us are going to have an opportunity to work and serve together in a well-organized way."

Bill Davis has evaluated the new Church's structure with more than a

little insight. Even though he may not understand all the complexities he has grasped the basic patterns of how The American Lutheran Church will operate, and he has recognized his own opportunities and responsibilities. Now he wants to know about the practicalities. He wants a description of the visible workings of the Church. Specifically, he wants to know how the Church will carry out its responsibilities in education, welfare, missions, and other "seeable" areas.

"I know it would be impossible to cover every phase of the Church's work," Bill said. "But I'd at least like to get some sort of picture of our schools, for example. That's something I can see."

Next: "Look Over the Campuses."

THE LUTHER LEAGUE

John W. Nielsen, Editor

PATRICK, THE CHRIST-POSSESSED

How many Irish are there in your congregation? Probably not very many. We almost take it for granted that if one is Irish he is Roman. Yet this is rather strange for Patrick, their patron saint, whose day is kept with parades and celebrations wherever there are Irish people in the world, was intensely evangelical. His was no formal faith, but a personal relationship with Jesus his Saviour.

Born in 372 of Christian parents in the Roman province of Scotland, south of the Clyde, Patrick learned about Jesus but did not know Him. His father was a deacon, so outwardly Patrick was a Christian, but inwardly he was not committed to Christ. His conversion did not take place until the age of sixteen, when, having been carried off by pirates to Ireland, he was put to tending sheep, and there, like the prodigal son, he "came to himself."

Escaping from slavery, he made his way to France where he received further instruction in the Christian Faith, but the memory of his former masters lost in paganism gave him no rest. Called in a vision by night, he finally returned to Ireland to convey the gospel to his former captors. He gathered them about him in the open field and told them the good news of salvation in Jesus. So sincere were his words that they touched the hearts of peasants and chiefs alike. But the task of leading a people from pagan superstition to saving faith was no easy one. It took untold patience and endless effort beneath the grace of God. So self-denying were Patrick's labors among this people that a host of legends became associated with his name, besides numerous miracles, and a supposed visit to Rome and connections with the Roman Church. Of none of this does Patrick make mention in his autobiographical "Confession." Instead, his deep reliance upon God in Christ are beautifully preserved for us in the hymn he wrote for his breastplate which has been translated by Mrs. C. F. Alexander.

I Bind unto myself today
The power of God to hold and lead,

His eye to watch, His might to stay,
His ear to hearken to my need.
The wisdom of my God to teach,
His hand to guide, His shield to ward;
The word of God to give me speech,
His heavenly host to be my guard.

Christ be with me, Christ within me,
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me,
Christ beneath me, Christ above me,
Christ in quiet, Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stranger.

Can we fail to claim this Christ-possessed man of the Fifth Century? And with his concern can we in 1958 reach his people and all men with the Gospel of Jesus Christ? This be our task!

J.W.N.

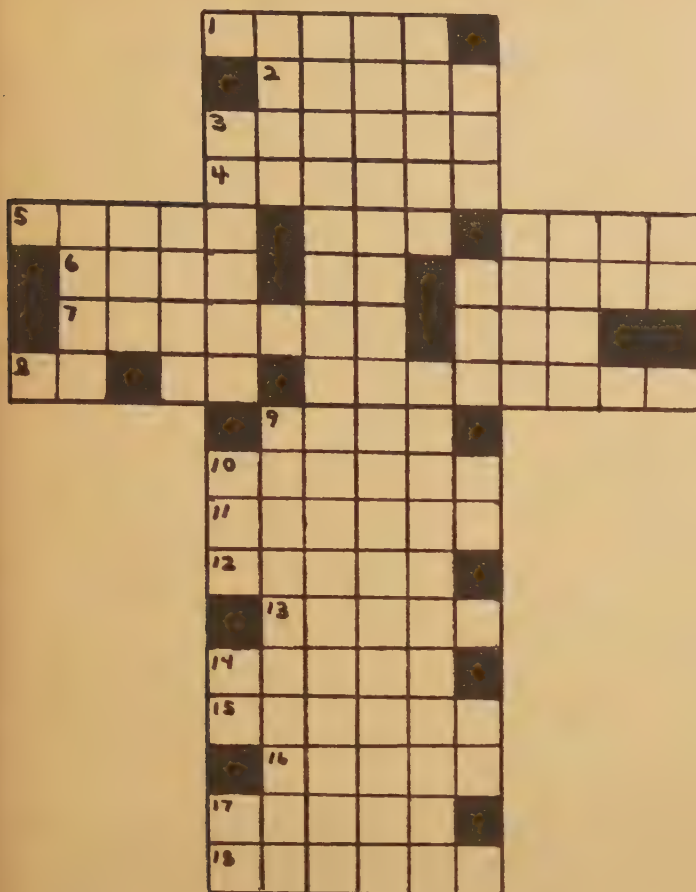
Walther League Messenger Wins Freedoms Foundation Award

The Walther League Messenger, youth magazine of the Lutheran Church-Missouri Synod, was named the recipient of the 1958 Freedoms Foundation George Washington Honor Medal. The annual awards winners were announced Sunday at Valley Forge, Pa., at special ceremonies honoring the 227th anniversary of George Washington's birth.

The youth magazine received the award for its editorial material in the past year relating citizenship and Christian living.

The Walther League Messenger is published monthly in Chicago. Its editor is the Rev. Alfred P. Klaus. Walther League executive secretary of the Department of Communications. It is the official publication of the Missouri Synod's youth group which has over 4,500 youth societies with a membership of 110,000.

Passion Puzzle



Teen-Age Commandments

1. Stop and think before you drink.
2. Don't let your parents down. They brought you up.
3. Be humble enough to obey. You will be giving orders yourself someday.
4. At the first moment turn away from unclean thinking.
5. Don't show off when driving. If you want to race, go to Indianapolis.
6. Choose a date who would make a good mate.
7. Go to church faithfully. The Creator gives us a week. Give Him back at least an hour.
8. Choose your companions carefully. You are what they are.
9. Avoid following the crowd. Be an engine, not a ca-boose.
10. Recall the original Ten Commandments.

—From the North Wisconsin District Messenger

Youth Office Bulletin Board

"TWIXT TWELVE AND TWENTY"

By Pat Boone

TEEN-AGERS AND PARENTS ALIKE WILL ENJOY THIS WELL WRITTEN BOOK BY THE POPULAR SINGER PAT BOONE. A MEMBER OF THE CHURCH OF CHRIST, PAT BOONE HAS GIVEN GUEST SERMONS TO CONGREGATIONS ALL OVER THE COUNTRY.

IN "TWIXT TWELVE AND TWENTY" HE PICTURES THE STRUGGLES OF THE TEEN-AGERS WITH UNDERSTANDING AND INSIGHT. SPARKLING WITH WHOLESOME HUMOR, THE BOOK SHOWS HOW CHRISTIAN PRINCIPLES CAN BE APPLIED TO THE OFTEN STRAINED RELATIONSHIPS BETWEEN TEEN-AGERS AND PARENTS. HIS PERSONAL CHRISTIAN TESTIMONY IS CLEARLY STATED.

PUBLISHERS, PRENTICE HALL. PRICE, \$2.95.

1. The man who carried Jesus' cross
2. The betrayer of Jesus
3. The disciple to whom Jesus said, "I am the way, the truth, and the life."
4. The disciple who asked Jesus to show them the Father
5. Jesus' words to the disciples in Gethsemane
6. Pilate's question to Jesus
7. The cry of the crowd
8. One of Jesus' statements from the cross
9. The disciple to whom Jesus committed His mother
10. The brook which Jesus crossed on His way to Gethsemane
11. The mountain where the garden was located
12. One of the sons of Zebedee who was with Jesus in the garden
13. The disciple who denied Jesus
14. The father-in-law of the high priest
15. The Roman governor of Judaea
16. The puppet king of Galilee
17. A son of the man who carried Jesus' cross
18. One of the men who buried Jesus

Find your answers in the Passion accounts of the Four Gospels.

BY THE FIRESIDE

THE MEETING PLACE

By W. Everett Henry

The meeting place of man with God
Is at the Cross of Calvary,
Where sinless man and holy God
In strange and wondrous unity
Assumed the cost of all our sin.

There, nailed in suffering and shame,
The One in whom the Godhead dwelt,
Whose greatness passed all earthly thrones,
In agony a moment felt
Our sin conceal his Father's face.

But through that darkness broke the light
That marks for every man the place
Where sinful soul and mighty God
May come together face to face
And find no barrier between.

—Watchman-Examiner

WHERE IS THE PASTOR?

"Say Sam, I wonder why the pastor doesn't come to see Grampa."

"Well, Mary, I suppose he doesn't know that Grampa is sick."

"Doesn't know? Why everybody knows that Grampa is sick. His friends have been calling up all week asking about him."

"Well, that's because you've told everybody in town about it, except the pastor. The doctor didn't know until you called him, did he, Mary?"

"Well, that's different. You always have to call the doctor. The pastor comes without being called."

"Do you think it's because he is a mind reader, Mary, or does somebody tell him?"

"Oh I suppose somebody tells him."

"Do you think Grampa would still be alive if you had waited until the doctor accidentally found out about him?"

"You know very well, Sam, that the doctor got here just in time. Say, maybe I ought to call the pastor, too."

Hello, pastor? This is Mary. Did you know that Grampa is sick again? You didn't? Oh, I thought everybody knew! Will you come over?" . . .

"Well Sam, the pastor said he'd be right over. And I think I see a light. Did you know that Grampa told me not to call the pastor? Yet he keeps telling all his friends that he cannot understand why the pastor doesn't come to see him! Do you get it?"

"Sure do, Mary. He just wants to see how long before the pastor misses him. It's a way that old people have of finding out if anybody cares for them."

"It seems to me that's a big order for the pastor, Sam. There must be several hundred older people in the congregation. How is he supposed to know the minute one of them wants him? I'm going to give him an assist after this."

—Selected

CONTRAST

By Alice Hansche Mortenson

Doubt cries, "It is impossible!

You can't, you can't go on!"

Faith softly whispers, "Yes, you can.
Just trust in God. Be calm."

Doubt cries, "Look down! Your path
is steep

And rough with stones and brier!"

Faith gently says, "I'll take your hand.
It's beautiful up higher."

Doubt has not one thing to give

But "going back" alone;

Faith has God—eternal life—

And heirship to a throne!

MUSINGS ON AGING

How do I know my youth has been
spent?

Because my "Get up and Go" got
up and went.

But in spite of all that, I'm able to
grin

When I think where my "Get up
and Go" has been.

Old age is golden, I've heard it said
But sometimes I wonder as I get
into bed

My ears in a drawer, my teeth in a
cup,

My eyes on the table until I wake
up—

Ere sleep dims my eyes I say to my-
self

"Is there anything else I should lay
on the shelf?"

But I'm happy to say, as I close my
door,

My friends are the same as in days
of yore.

When I was young, my slippers were
RED

I could kick my heels right over
my head.

When I grew up, my slippers were
BLUE

But then I could dance the whole
night through.

Now I'm old my slippers are BLACK
I walk to the corner and puff my
way back.

The reason I know my youth has been
spent

My "Get up and Go" has got up and
went.

But I really don't mind when I think
with a grin

Of all the places my "Get up" has
been.

Since I have retired from life's com-
petition

I busy myself with complete repeti-
tion.

I get up each morn and dust off my
wits

Pick up the paper and read the
Obits—

If my name is missing I know I'm
not dead

So I eat my breakfast and go back
to bed.

A little girl was showing her play-
mate her new home. "This is daddy's
den," she explained as they entered
one room. "Does your daddy have a
den?" "No," was the answer, "my
pop just growls all over the house."

"Why," exclaimed an impatient hus-
band, "were women made so beautiful
and so dumb?"

"We are beautiful," retorted the
wife, "so that men can love us, and
dumb so that we can love them."

FURROWS OF GOD

(Continued from page 3)

Lutheran orientation, that at the sixth annual meeting of these congregations they should take the historic step of organizing the "Iglesia Evangelica Luterana—Sinodo de Colombia." No unwholesome nationalistic spirit prompted this independent organization. These Colombia Lutheran Christians are conscious of their small part in the Church Universal in which larger sense no church group should want to be "indigenous." They are appreciative of outside help in prayer, love and financial aid. Yet they are an indigenous group in the sense that we dare to believe that their Lutheran witness would continue undaunted even if the skeleton missionary forces (of three ordained men, two missionary wives, and four single ladies) were to be pulled out of Colombia today.

The Colombia Mission, from the beginning, has seen the importance of education and has understood, to some extent at least, that the primary objective of Christian missions is not only to preach the Gospel but to provide the permanent means by which the Gospel can be continuously preached and the Church rooted in native soil.

Toward this end the training school for evangelists and teachers (Instituto Biblico-Cultural) has served effectively. Three of the four ordained Colombian pastors now serving congregations are products of this school, having received later their regular theological training abroad. Three evangelists now serving are graduates of this school. So are a dozen grade school teachers and a goodly number of active and responsible members throughout the churches. The Synod has at present two men in seminaries abroad ("Facultad Luterana de Teologia" in Argentina and "Seminario Augsburgiano" in Mexico) and is grooming others for theological training. The director of Synod's entire educational set-up (including training school program, elementary schools and parish education) is a young Colombian, trained in the Tunja University Normal School with post-graduate training and Master's degree at the University of Minnesota.

Only one foreign missionary is full-time pastor of a congregation. The rest are in education, parish, literature and administrative work. A frank and wholesome relation of cooperation and Christian understanding exists between the foreign and local personnel.

What is then the outreach of this infant church and its impact upon its surroundings? It consists of a daily, conscious and concerted Christian witness by its members in the different walks of life, the divine services and Sunday Schools in seven congregations and eleven preaching places, the action of a live youth organization, "Juventud del Castillo Fuerte" ("Youth of the Mighty Fortress").

The results, though not so flattering, can be pointed up in a tangible way by a glance at the gains God has given us insofar as they can be registered by the 1958 statistics.

During the year 105 new members were received; two by adult baptism, 37 by infant baptism, and 66 by adult confirmation, which represents a gain of about 22%. Nearly all of the 37 infants baptized are children of members. The 66 members received through adult confirmation are converts from nominal Romanism.

Young people of the Church are reaching the marriageable age and will be making their own homes. When one looks into the faces of the congregation, he is impressed by the large percentage of children and young people. For example, "The Good Shepherd" at Socota has 32 confirmed members and a total of 85 souls, which means that there are 53 children.

This factor, together with the outreach into new areas, means that the Colombia Synod has by the grace of God a promising future. Two new areas were opened during 1958. La Dorada in the scorching Magdalena River Valley and Rechiniga in the chilly uplands of the Andes.

"Brethren, pray for us!"

**1959-60 APPLICATIONS**

As of February 24, 56 high school seniors had applied for admission to Dana College for the 1959-60 school year. A year ago, at this time, only 33 high school seniors had applied. Of the total applications received 34 are completed and 22 are as yet incomplete. The figure from last year includes all applications received, both complete and incomplete.

MIDWEST AAU GIRLS BASKETBALL

Dana College will play host to the Class A Midwestern AAU Women's Basketball Tournament beginning next week. Six games have been scheduled in the Dana gym.

The following week, two games will be played every day, with the finals scheduled for Saturday, March 21.

Ten teams have entered the Class A competition, with Commercial Extension of Omaha defending their 1958 title. Other teams entered are: Dana College Vikings, Omaha Breezes, Roth Packing Company of Omaha, three teams from Council Bluffs, Iowa, and one from Sioux City, Iowa.

This is the first time since 1950 that the Midwestern AAU Women's Class A Tournament has been held outside of Omaha.

JENSEN HIGH SCORER

The Dana Vikings completed their second season in the Nebraska College Conference with a 4 win, 14 lost record, for eighth place in the conference.

Senior Dick Jensen took individual scoring honors for the season with 349 points in 18 conference and four non-conference games, and a season average of 15.9 points per game.

Jensen finished fifth in individual scoring in the N.C.C. with 276 points scored in conference competition.

	Fiscal Yr. 1959		Calendar Yr. 1959
	Total	Synodical	Luth. World Action
Budget			
Forward Phase			
Previously acknowledged	\$315770.12	\$313478.86	\$ 2291.26
Lynwood, Calif., St. Paul's Luth. Church for Synodical Quota \$1,000, Sudan Mission \$200	1200.00	1200.00	
Oakland, Calif., Our Savior's Lutheran Church for Synodical Quota	200.00	200.00	
Pasadena, Calif., Thorpe's Beauty and Barber Supply for Japan Mission	7.78	7.78	
Whittier, Calif., St. Andrew Luth. Church for Regular Quota \$176.94, Forward Phase \$32.87, LWA \$23	232.81	209.81	23.00
Aurora, Colo., St. Mark's Luth. Church for Synodical Quota \$236.47, LWA \$22.48	258.95	236.47	22.48
Council Bluffs, Ia., Our Savior's Luth. Church for Synodical Quota	400.00	400.00	
Storm Lake, Ia., St. Mark's Luth. Church for Synodical Quota	200.00	200.00	
Farmington, Minn., Farmington Ev. Luth. Church for Synodical Quota	500.00	500.00	
Geneva, Minn., Community Luth. Church for General Fund \$225, Forward Phase \$75	300.00	300.00	
Ruskin, Nebr., Bethany Luth. S. S. for Children's Homes \$27, Oaks Indian Mission \$27, Forward Phase \$27	81.00	81.00	
Omaha, Nebr., The Danish Brotherhood in America for Elim Children's Home Special Fund \$289.81*			
Penn Yan, N. Y., St. Paul's Ev. Luth. Church for Synodical Quota	330.00	330.00	
Beresford, S. Dak., Given in memory of Mrs. Laritz Berthelsen by the Carl Millers, Clarence Christensens, Nels Thompsons, A. P. Andersens, Adolph Rasmussens and Alice, Victor Jensens, Mrs. Jim Feddersen and Mrs. J. Jessen for Foreign Missions	12.00	12.00	
Flaxton, N. D., United Luth. Church given by Mr. and Mrs. Enoch Christensen for Gen. Fund	100.00	100.00	
Columbus, Ohio, American Luth. Church Board of American Missions for Cherokee Indian Miss.	91.99	91.99	
Oaks, Okla., Ebenezer Luth. Church for Synodical Quota \$191.25, Forward Phase \$208.75	400.00	400.00	
Poy Sippi, Wis., First Luth. Church for Synodical Quota	200.00	200.00	
First Luth. S. S. for Santal Mission \$26.64, Jewish Mission \$29*	26.64	26.64	
Waupaca, Wis., Trinity Ev. Luth. Church for Synodical Quota	1000.00	1000.00	
Aurora, (Colo., Altura Luth. Church for Synodical Quota \$46.27, Forward Phase \$88.07	134.34	134.34	
Cedar Falls, Ia., Nazareth Luth. Church for Synodical Quota \$2,000, LWA \$210	2210.00	2000.00	210.00
Scranton, Ia., Mr. and Mrs. Leonard Jensen, Glidden, and Mr. and Mrs. Harold Christensen for Santal Mission for native evangelist	10.00	10.00	
Edmore, Mich., Our Savior's Luth. Church for Synodical Quota	172.50	172.50	
Greenville, Mich., Mr. and Mrs. Mark Anderson in memory of Mrs. Martin Jensen, Edwardsville, Ill., for Dana College Fund	5.00	5.00	
McCabe, Mont., Ebenezer Luth. S. S. for Foreign Missions	26.08	26.08	
Blair, Nebr., Mrs. H. P. Hansen and Grace in memory of Mr. Fritz Petersen for Home Missions	2.00	2.00	
Fremont, Nebr., First Luth. S. S. for Brazil Missions	56.24	56.24	
Staplehurst, Nebr., Mr. and Mrs. P. C. Nelson for Sudan Mission \$15, for Japan Mission in honor of Dr. Winther \$15	30.00	30.00	
Bowbells, N. D., Bethlehem Luth. Church for Synodical Budget (Luther League)	66.72	66.72	
Bowbells, N. D., Given in memory of Mr. Adamson, Mr. Gagnum, and Mr. D. Hecker by Pastor and Mrs. Virgil Anderson, Flaxton, for Home Missions	6.00	6.00	
Salt Lake City, Utah, Tabor Luth. Church for Synodical Quota	150.00	150.00	
Tabor Luth. S. S. for Colombia Mission, S. America	50.00	50.00	
Kenosha, Wis., St. Mary's Ev. Luth. Church for Synodical Budget \$743, Forward Phase \$240, LWA \$200	1183.50	983.50	200.00
Racine, Wis., Emmaus Ev. Luth. Church for Synodical Quota	450.00	450.00	
Racine, Wis., Gethsemane Ev. Luth. Church for Synodical Quota	1900.00	1900.00	
San Francisco, Calif., Ruth I. Jorgensen for Children's Homes, School Fund, Home Mission, Indian Mission, Pension Fund, Foreign Missions each \$20, South America Mission, Japan Mission, Santal Mission each \$10, Sudan Mission \$30 and Jewish and China Mission each \$10*	180.00	180.00	
Chicago, Ill., Atonement Luth. S. S. for Munshi Tudu, Santal Mission	35.00	35.00	
Audubon, Ia., Given in memory of N. George Hansen by Mr. and Mrs. Harry Rasmussen, Mr. and Mrs. Calvin Rasmussen, Mrs. Joseph Rasmussen and Carol, Mr. and Mrs. Raymond Nielsen, Mr. and Mrs. Jens B. Andersen, Mr. and Mrs. Martin P. Rasmussen, Otto Jensen and Carrie, Mr. and Mrs. Carl Hemmingsen, Mr. and Mrs. Earl Hemmingsen, Mr. and Mrs. Alfred Hemmingsen and Eldon for Foreign Missions	40.00	40.00	
Elk Horn, Ia., Elk Horn Luth. S. S. for Indian Mission	21.63	21.63	
Neola, Ia., St. Paul's Luth. Church for Japan Mission	7.32	7.32	
Moorhead, Ia., Bethesda Luth. Church for Synodical Quota	150.00	150.00	
Royal, Ia., Bethlehem Luth. Church for Synodical Quota	400.00	400.00	
Sioux City, Ia., Our Savior's Luth. Church for Synodical Quota	100.00	100.00	
Hutchinson, Minn., Faith Luth. Church for Synodical Quota	500.00	500.00	
Morgan, Minn., Bethany Luth. Church for Synodical Quota \$100, Forward Phase \$100	200.00	200.00	
Northfield, Minn., St. Peter's Ladies Aid in mem. of Mrs. Peter C. Edwardson for Home Miss.	3.00	3.00	
Sidney, Mont., Pella Luth. Church for Forward Phase	189.16	189.16	
Flaxton, N. Dak., United Luth. Church given by Mr. and Mrs. Holger Schultz for School Fund \$50, Synodical Quota \$50	100.00	100.00	
Kenmare, N. Dak., Nazareth Luth. Church for Synodical Quota \$250, Forward Phase \$100	350.00	350.00	
Oaks, Okla., Ebenezer Luth. Church for Synodical Quota	20.00	20.00	
Portland, Ore., Bethany Luth. Church for LWA \$36, for Foreign Missions in memory of Albert G. and Clara M. Brendemuhl	56.00	20.00	36.00
Women of Bethany for Synodical Quota	150.00	150.00	
Norwalk, Calif., Trinity Luth. Church for Synodical Quota	55.99	55.99	
TOTALS	\$330321.77	**\$327539.03	\$ 2782.74

* Not included in Synodical Quota. **Of this total \$5,953.46 is for Forward Phase.

Received with Thanks.

Blair, Nebraska, March 7, 1959.

P. V. Hansen, Treasurer.

Note: A gift from the English Lutheran Church, Avoca, Iowa, previously reported in memory of Mrs. August Hoeger, mother of Mrs. Randolph Dahl, should have been reported in memory of Mrs. August Hoeger's mother, Mrs. Randolph Dahl.

Dr. Behnken and "a State of Flux"

AN EDITORIAL

The Missouri Synod has always said that it will be glad to discuss Lutheran unity and cooperation, if it can be done on the basis of doctrinal discussions. The present president of the Mo. Synod, Dr. John W. Behnken, also stated in the 1949 May issue of the Lutheran Quarterly that Lutherans should meet in Free Conferences "and on the basis of Scripture and the Lutheran Confessions in a spirit of love and loyalty to the truth, in a spirit of humble submission to Scripture, in a spirit of frankness and honesty discuss one doctrine after the other . . ." Last year the National Lutheran Council issued an invitation to the Mo. Synod to meet with the National Lutheran Council bodies for such exploratory talks. These discussions would have included theological conversations.

Dr. Behnken, however, wrote a letter to the NLC meeting in Milwaukee early in February, declining to meet with the NLC churches. He gives as the main reasons that "The New TAC (The American Lutheran Church) is in the process of organizing. The doctrinal position is at present in a state of flux."

He said the same about the other merger being negotiated by the Aug. Lutheran Church, the U.L.C.A., the E.L.C., and the Suomi Synod.

A good deal of comment has been expressed because of this letter and his accusation.

What does Dr. Behnken mean by his "state of flux" accusation?

The ALC has stated its doctrinal position clearly in the **United Testimony on Faith and Life**. It also gives a clear confession in its constitution in Article IV, Section 1, where it says: "The American Lutheran Church accepts all the canonical books of the Old and New Testaments as a whole and in all their parts as the divinely inspired, revealed, and inerrant Word of God, and submits to this as the only infallible authority in all matters of faith and life."

Section 2 of the same article says: "In brief statements of the doctrines of the Word of God, the Church accepts and confesses the following Symbols, subscription to which shall be required of all its members, both congregations and individuals:

(1) The ancient ecumenical Creeds:

the Apostolic, the Nicene, and the Athanasian;

(2) The Unaltered Augsburg Confession and Luther's Small Catechism.

In Section 3 of the same article "The ALC receives the other documents in the Book of Concord of 1580 . . . and recognizes them as normative for its theology."

Is this what Dr. Behnken calls "a state of flux?" We fail to understand that a great church leader can make such a statement.

Dr. Behnken's statement leaves us bewildered. It is almost the method of Khrushchev. He gets a kind invitation, and he seems to accept it with joy, but the next day he blasts the West and denounces it stating that it has bad intentions.

What does Dr. Behnken mean? Does he mean that he allies himself with the so-called radical fundamentalists in the land? Or are we to accept Dr. Behnken's statement from the point of view that the Mo. Synod's doctrinal position has become so ossified that it prevents its leaders and its church from moving?

If the doctrinal position, which we described above, indicates "a state of flux," we may hope that Dr. Behnken also gets into "a state of flux."

Let us repeat: If adherence to the Bible and the Lutheran Confessions suggests a state of flux, where does Dr. Behnken come in?

We know there are many Mo. Synod pastors and members who deplore the statement of Dr. Behnken. They do not like the bang with which he closed the door. But we are sorry that so few of them have the courage to stand up and be counted. However, it may be, when Dr. Behnken's statement becomes generally known, that a smoldering dissatisfaction will break out.

We have constantly bent over backwards to please the Mo. Synod. That is why we have rejoiced in her cooperation in a number of things in the NLC. We have even permitted the Mo. Synod to make a line of demarcation in the services centers. We are sure that the NLC will continue to let Mo. Synod have the benefit of the Council. But we ask in all kindness: Why do you want to make use of our services at all, since we are people in such a state of flux?

Dr. Behnken's statement and refusal

and the Mo. Synod's cooperation in several matters seem to demand an explanation.

Let us conclude these remarks by addressing ourselves to Dr. Behnken:

We are sure you don't feel well as you sit there in your ossified chair. It is very uncomfortable for you. That is no doubt the reason for your strange statement. How can you get out of this uncomfortable position? There is only one way out. First you must admit you are wrong. Every great leader can make mistakes. It is human to err. Then get up! Take the manly step you suggested in 1949. There is still time.

STAY-AT-HOME NIGHT

A "stay-at-home-and-enjoy-your-family night" was held in Maplewood, a suburb of St. Louis, Mo., by the Young Married People's Society of Concordia Lutheran Church.

The "night" was scheduled when the congregation decided to do something about the increasing number of meetings, even church gatherings.

As an added note, just to be sure all the members were present, roll call was taken by phone.

NEWS AND NOTES

(Continued from page 2)

trinal statement approved by all three uniting Churches, and in the preamble to the proposed constitution of the new church body.

Evan, Minn., Wesley M. Anderson, pastor. A fine Public Address System has been installed in the St. Matthew Lutheran Church in Evan, Minn. This gift was donated by the A. J. Johnson family in memory of Mr. Johnson, who passed away in December of last year.

The "System" was installed in the church on Feb. 12th; and was dedicated at the Morning Worship Service on Sunday, Feb. 15th.

During the past year the church also received new Altar and Pulpit hangings in the liturgical colors of the church as memorial gifts. These have added a great deal toward beautifying the church, and adding dignity to the worship.

GUYER AND HANSEN

LOANS

INSURANCE — REAL ESTATE

Successor to N. T. Lund Co.

Blair, Nebraska

H. Lyle Guyer

P. V. Hansen



You can do a wonderful thing for your child

You can give your child a vitally important gift for the future, through a new plan developed by Lutheran Brotherhood. *Any time before your child is 14 years old, you can give him his own \$2,500 life insurance policy—for only \$7.50 per year.* That's barely 2¢ a day. And at age 18, the policy automatically converts to \$5,000 of permanent insurance. The coverage is doubled, with no physical

examination required. Why not find out more about this sensible, low-cost way to help your child prepare for his future? Call your Lutheran Brotherhood representative, or write to us at the home office.

LUTHERAN BROTHERHOOD

701 Second Avenue South, Minneapolis 2, Minn.

Living benefits for Lutherans through life insurance